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sity of Breslau. As is intimated in the title, Dr. Wrede believes that New Testament theology has no legitimate standing as a separate science. He contends, in the first place, that the writings of the New Testament are not sufficiently distinct either as to the age of their origin or as to their contents and peculiarities of thought or style to constitute a class by themselves. They are simply *some* of the literary results of the ferment of thought which occurred in Palestine at the opening of the Christian era and in consequence of the life and teaching of Jesus of Nazareth. But so also were the first epistle of Clement, the epistle of Barnabas, and the *Didache*. To say that the New Testament writings have been recognized as canonical is to put the cart before the horse. Upon historical principles they should be recognized as canonical after their uniqueness has been proved, not be declared unique because they have been received as canonical. But, secondly, Dr. Wrede holds that the method usually employed in the building up of New Testament theology is defective and futile. It calls for too much analysis. It builds pyramids on their apexes—whole systems of thought out of fragments like James and Jude, or even the epistle to the Hebrews. These may represent only the incidental and subordinate elements in their authors' worlds of thought. Dr. Wrede would, therefore, dissolve the discipline of New Testament theology and relegate what is valid and valuable in it to the branches of New Testament introduction, exegesis, and the history of early Christian thought. His argument does not lack in clearness and vigor; but it strikes one as a case of special pleading. It would be impossible to meet it at every point without writing a treatise of equal length. It is enough to say that the author loses sight of all analogies in the domain, not only of theological science, but also of philosophy and history, and ignores fundamental principles, deemed valid universally.

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THE CHRISTIAN DOCTRINE OF IMMORTALITY. By STEWART D. F. SALMOND, M.A., D.D., Professor of Theology, Free Church College, Aberdeen. Third edition. Edinburgh: T. & T. Clark; New York: Imported by Chas. Scribner's Sons, 1897. Pp. xiv+709, 8vo. Cloth, \$5.

THIS massive volume constitutes the thirteenth series of *The Cunningham Lectures*. The appearance, within eighteen months of its origi-

nal issue, of a third edition is significant testimony both to the interest in the subject and to the impression which the book itself has made. Professor Salmond is a specialist in New Testament literature; his treatise, therefore, has the advantages and the defects which that fact implies. It is divided into six books, which treat successively of the ethnic preparation, the Old Testament preparation, Christ's teaching, the general apostolic doctrine, the Pauline doctrine, and conclusions. The two first discussions aim to be comprehensive, and are in general sympathetic; but two difficulties seem to us to attach to the treatment: first, not sufficient space is given to the discussion of what the author calls the ethnic preparation; and, second, the treatment in the discussion both of the ethnic preparation and the Old Testament preparation is not up to the level of modern scholarship. We have space for the mention of only two or three points in substantiation of this latter statement. The view that the Rig Veda represents the childhood of the race and of religion, which is here accepted (p. 29), is one that has been given up by the best scholars. Under the same head we may add that the author hardly gives enough credit, in the discussion of transmigration, to the view that it was a belief which was received into the old Aryan faith from the aboriginal peoples of India. In the discussion of the Egyptian belief the distinction is not clearly drawn between the two ideas of the state of the soul, its dwelling in the tomb, and its going to a distant place; nor does the writer lay enough emphasis upon the fact that we have the demand for righteousness in the earliest texts. As for the Old Testament section, it is to be remarked that there is no treatment of the Old Testament view of immortality possible without a theory of the origin of the Old Testament books which will stand the test of the critical investigations of the last fifty years. It is enough to say of Professor Salmond's discussion that he has no such theory. His discussion of particular points is interesting, sympathetic, and, to a certain extent, valuable, but it is certainly not this part of the book which will give it any permanent value.

When Professor Salmond comes to the treatment of the New Testament teaching, he is evidently on more familiar ground. Taking account of the view current among the Jews of the first century, and making just allowance for the "occasional" form and highly figurative language of Jesus, he bases on careful exegesis a systematic statement of the teachings of the several portions of the New Testament. Familiar with the recent historical criticism of the New Testament, Dr. Salmond himself writes from a decidedly conservative point

of view. He does not think it necessary to attempt to reach the exact words of Jesus by distinguishing between the earlier and later reports of his words, because the result remains essentially the same in any case. He would be quite out of sympathy, not with the spirit, but with the critical methods of Schwartzkopff in his book on the prophecies of Jesus. In his interpretations also he inclines to what may be broadly described as a conservative position. He cannot resolve all that Jesus says about the kingdom into the conception either of a present or of a future kingdom, but finds in it the teaching of a kingdom already present, and one to be consummated at the second coming of the Lord at the end of the age. The final judgment is a world event, occurring for all men at the same time, and this is the teaching both in the synoptists and in John. The issues of this life are, according to Jesus, final; there is no suggestion of possibilities of change, forgiveness, relaxation of penalty, or cessation of punishment in his words. The teachings of the apostles are interpreted as in essential agreement with those of Jesus. Neither in Acts, Paul, or even in 1 Peter is there any intimation of a gracious ministry after death. At one point Professor Salmond falls into a seeming contradiction, though this is doubtless rather a matter of terminology than of thought. Though interpreting Jesus as teaching a world-judgment, universal and individual, he yet denies that there is in his thought any room for an intermediate state. But if men are all to rise and be judged at once, at the second coming of Christ, where are they between death and the resurrection if not in an *intermediate* state? The question of the character of that state is distinct from the existence of such a state; the latter can only be denied by affirming that judgment immediately follows death, and is thus for each man a separate event. But this view Salmond expressly excludes on p. 315.

This is an able book, and a valuable contribution to biblical theology. It is not the last word, we are persuaded, even for this generation, on this great theme. It is learned and it is fair, but it does not grapple quite seriously enough either with the critical or the exegetical difficulties.

Though this third edition is apparently from new plates, the differences between it and the first edition are slight, consisting chiefly of the addition of a footnote on p. 64, a blank page, 158, a note on p. 697, and two pages to the index.

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